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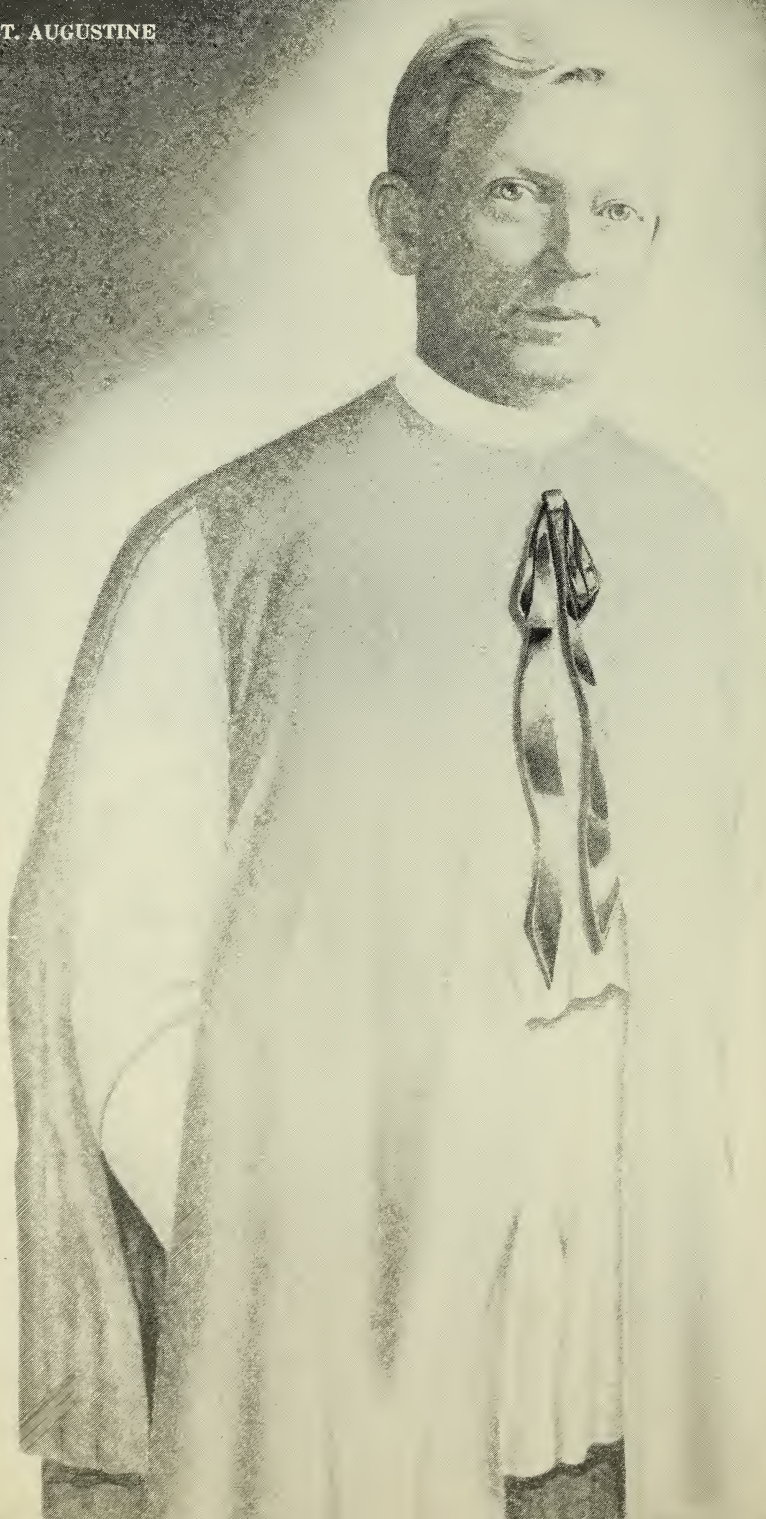


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MONSIGNOR EDWARD A. PACE

DIOCESE OF ST. AUGUSTINE

1861 — 1938





## DEDICATION

The first Catholic child born in Starke in 1861 was named Edward Pace in honor of Saint Edward. Eighty years later the first Catholic Church in Starke was named Saint Edward in honor of Edward Pace.

Doctor of Theology and Doctor of Philosophy, honorary Doctor of Laws and Doctor of Letters, honored by Popes, befriended by Presidents, classmate to Cardinals, this son of one of Starke's first families became loved and respected by all who were privileged to know him as Priest, Administrator, Counsellor and Educator.

The Parishoners of St. Edward's Church in Starke are deeply appreciative of the world-wide tributes of those who have recollected for us here their memories of Monsignor Pace, "who walked with kings, yet never lost the common touch".

We are most proud to join with His Grace, our Most Reverend Archbishop, who established our Parish, as he inscribes in our church today, the following commemorative plaque:

In Devoted Remembrance

of

MONSIGNOR EDWARD ALOYSIUS PACE

Born in Starke July 3, 1861

Died April 26, 1938

To whose Patron this Church was dedicated

October 13, 1941

This plaque is inscribed with the hope  
that it will preserve for posterity  
the memory of this humble Priest of God  
who was also a learned Doctor of Philosophy

April 26, 1963

The twenty-fifth anniversary of his death

✙ Joseph P. Hurley  
Archbishop  
Bishop of Saint Augustine

## PACE THE PIONEER

It was not an uncommon sight for Catholic University students of the late 1920's to see their astute Vice-Rector and Professor of Philosophy riding about the University grounds on horseback. To them it seemed, perhaps, a bit out of character. Their usual picture of Doctor Pace was one of a dignified, slow-moving, slow-talking, slow-to-provoke intellectual, whose classroom routine was invariable. Entering the classroom, he would say a brief prayer and take his seat. Then, with pencil, or a piece of chalk which he rarely used, in his hand, he would proceed to lecture for an hour or more without benefit of book or notes. His dry humor wove itself in and out of his talks, often taking his students by surprise, and at the same time, giving his classes more than just the usual amount of academic interest. Had his students asked Monsignor Pace concerning his habit of horseback-riding, he might have answered that it was a carry-over from his pioneer days, and they most likely would have passed his reply off as one of his many humorous remarks.

But in reality, horseback-riding and pioneering were certainly nothing new to Edward A. Pace. To look back into the beginning of the 'Pace Story,' is to discover a tale of early settlers pioneering on the Florida frontier. There is adventure in the story of the Indian Wars as his own father knew them, and, from his own boyhood, Edward Pace could have told many a story about the hardships of his native Florida in Civil War days.

In 1831, the Seminole, Mikasukie, Tallahassee, and Creek Indians were marauding in bands throughout the Florida Territory. Garrisons had been erected in many areas to protect the scattered settlers. Near

Middleburg, Florida, known then as Black Creek, Fort Harley had been established to fight off Indian attacks. It was in that area in that same year, that George Edward Pace, the father of Doctor Pace, was born, in the shadow of an army garrison, and the fearful violence of Indian-fighting. By 1835 the trouble with the Indians had erupted into the Florida Indian War, sometimes referred to as the Seven Years War against the Indians. Skirmishes and bloody attacks by the well-organized Indian bands were frequent in this Middle Florida region, where George Pace was raised. As a result many of the settlers there began to move away.

Finally, in 1838, the famous Brigadier General Zachary Taylor, later President of the United States, assumed command of the Army forces in Florida. He soon became a familiar and re-assuring figure to the settlers. He was constantly in the saddle moving from post to post throughout the Territory, positioning his men so as to provide the best possible protection for the settlements.

The War with the Indians finally came to an end in 1842, and the Congress of the United States passed in that same year, the Armed Settlement Act. By this law, they had hoped to encourage settlers who had left the Territory because of the Indians, to return to their land. 160 acres would be given to any man who settled for 5 years in that stricken country south of the Palatka and Gainesville line, and carried arms in defense of their homes. The law had the effect, also, of encouraging new settlers from Georgia, the Carolinas, and other surrounding Territories to move south into Florida.

Not far from the Middleburg set-

tlement, there was a crossroads point for these pioneers pushing southward. At this time, it was sparsely populated, with only an occasional cabin here and there, belonging to some of the travellers who had chosen to stop there, clear some land, and grow cotton. A few others had been induced to settle there by the fine dense forests of virgin pine, valuable for lumber and naval stores products.

Among these migrants was a young farmer from Wayne County, Georgia, by the name of Drury Reddish. In 1854 he obtained a grant of 40 acres of this land, now known as South Starke. Shortly thereafter, it was announced that plans had been made to build a railroad that would connect the Atlantic Ocean with the Gulf of Mexico, and would be called the Fernandina to Cedar Keys Railroad. It was soon determined that the famed railroad would pass through the crossroads point, and knowledge of this fact gave impetus to a movement of settlers in that direction. By 1857, the number of people had grown significantly enough to permit the establishment of a Post Office, with Mr. George W. Cole as its first Postmaster. Thus, the town of Starke became a reality.

One year later, in 1858, the Fernandina Railroad reached Starke, and the town served as its terminus for more than a year, before construction was resumed on the last leg of the line to Cedar Key. During that year, a stage-line was established to connect the railroad to other southern points. Soon, Starke was connected with Waldo, Gainesville and Ocala by direct stagecoach routes on regular schedules. In 1859, George Cole, formerly the Postmaster, obtained title to 40 acres of land described as the 'Original Town of Starke'; an area which would now comprise the heart of the town's business section from the court-

house on the west, to the municipal power plant on the east.

All the while, George Pace had been pursuing his own business interests in Middleburg, and had realized some degree of success. He was considered to be a prosperous planter, and a manufacturer of turpentine. Together with his younger brother Augustus, (Gus), he made several trips to Savannah concerning his turpentine interests. On just such a trip, in 1859, he met Margaret Kelly, whose father was the Comptroller of the Ports of Halifax, Nova Scotia. George, a Methodist by religion, and Margaret, a devout Catholic, were married a short time later, that same year. Like many people at that time, George and Margaret decided to move onto Starke, the new and promising Railroad terminus.

At about the same time, another son of the Middleburg settlement decided to try his fortune in Starke. Captain John Charles Richard, who had married a Middleburg girl, Mary Morgan in 1855 and moved to Jacksonville, appeared on the Starke scene in the year 1859 also. There he and Pace met. Together they decided to form a partnership, and built the first business house in Starke, next to the railroad, on the southside of Call Street. There the firm of Richard and Pace did a thriving business for nearly 33 years.

Starke reached the height of its 'boom' in the year 1860. The first census of the citizenry was taken up and recorded in handwritten copy. It revealed that the population had now reached a total of 138 people; 137 white, and 1 colored boy, Thomas Williams, who made his home with the Pace family. George E. Pace was listed as one of the very few citizens of Starke who could rightfully claim to be a native Floridian. Together with Cole, the first Postmaster, and Richard, his business partner, he was noted to have been one of the three principal land own-



ers at that time. In August of that year, George E. Pace was named the third Postmaster of the town of Starke.

Fortune seemed to have smiled strongly on Starke, and on George E. Pace personally. But the smile was all too brief. The following year, 1861, saw the mounting tensions between the North and the South finally develop into War. Captain Richard immediately organized a militia. His troop, Company A, of the 100th Florida Infantry, served with distinction throughout the four years of civil strife. The memories of the Indian War days still fresh in his memory, George Pace attempted to enlist. He endeavored to persuade Colonel J. J. Daniels, the Or-

ganization Officer for the Confederate Army in that district, to accept his enlistment. Three times he was rejected because of tuberculosis. Nevertheless, he exerted his strength and spent his fortune to help the Confederate cause in every way possible. In his efforts, he sacrificed his business and lost much of his property. He travelled back and forth from Starke to Gainesville and Waldo, raising money, supplies and food for the Confederate forces.

And so, under circumstances not unlike those surrounding the birth of his father, with troops of the Confederate Army garrisoned nearby, and the Civil War a terrible reality, Edward A. Pace was born, July 3, 1861.

## A PIONEER CHURCH

As important as the years 1857 to 1861 were in the history of Florida, of Starke, and of the Pace family, they were, as well, years of noteworthy developments for the Church in Florida. January 9, 1857 saw the proclamation by His Holiness, Pope Pius IX, erecting the state of Florida as a Vicariate Apostolic. This excluded, however, the land west of the Apalachicola River. That same year, the Church of the Immaculate Conception was established in Jacksonville, with Father John Hamilton as its first Pastor.

Along with the establishment of the new Parish, it was decided to build a church in the Middleburg settlement. This area, where George Pace was already an established and successful business man, could now boast a population of approximately 1,000 people. The property on which the Church would be built was the gift of Benjamin and Mary Ann Frisbee of Middleburg. The deed, dated January 8, 1847, specifically stated that this land, comprising about one and three-quarters acres,

would be 'for the use and benefit of the Roman Catholics' of that section.

Two facts connected with this transaction stand out as especially interesting. The transfer of the deed to the Rt. Reverend Michael Portier, Bishop of Alabama and Florida, who had ecclesiastical jurisdiction at that time, was witnessed by a Mr. R. Dillon. Mr. Dillon, the husband of Margaret Kelly Pace's older sister, was by marriage an uncle to our Monsignor Pace. In addition to this, the property on which the Middleburg Church once stood, is within the present day limits of our Starke parish of St. Edward.

Services were conducted there monthly by the Pastor of the Jacksonville Parish, until the progress of the Fernandina to Cedar Keys R. R. began to have an adverse effect on the success of the Middleburg mission. Starke, with the Railroad's arrival in 1858, was now the 'hub' of commerce for this section of the Territory. A large number of Middleburg's population had been drawn by this factor, and as early as that



same year, the settlement was suffering a population decrease that saw the Catholic community there practically dissolved. It was not too long before services were no longer held in the little church, and the building fell into disrepair.

Late in 1858, St. Augustine welcomed its newly consecrated Vicar Apostolic, the Right Reverend Augustin Verot, D.D. The Bishop found his cathedral in the very capable hands of two French Priests of the Society of the Fathers of Mercy, the Very Reverend Edmund Aubril, who had administered the Cathedral since 1842, and his assistant, Reverend Benedict Maedore. These two Priests, together with Father Hamilton at Jacksonville, comprised the total clergy of the State of Florida at that time. As a matter of Record, Bishop Verot, in his report to the Annals of the Propagation of the Faith in 1859, stated: "Altogether, there are four churches outside of St. Augustine, three without a Pastor. Jacksonville has a frame building, and it has the fortune of a Priest for some time. Tallahassee has a new church which is about to fall in, and no Priest. Key West has a church already for years, no Priest. Also, Middleburg has a church."

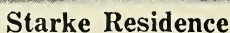
During the summer 1859, Bishop Verot travelled to France with the hope of enlisting French Priests for the missions of Florida. There he met and talked with Father Henry Peter Clavreul, of the Diocese of Angers. As a result of that meeting, Father Clavreul asked for and received permission to sever his allegiance to his own Bishop, that he might serve in Florida. Almost a year later, on October 13, 1860, Father Clavreul, who was to become one of early Florida's most zealous and tireless missionaries, arrived in St. Augustine. After serving a year there under the capable guidance of Fathers Aubril and Maedore, he was assigned by Bishop Verot to

the pastorate of St. Michael's Church at Fernandina. His pastoral duties would include the Missions of Palatka, Wilatka, and Starke. Then, with the outbreak of the Civil War, he assisted in the care of the Catholic men stationed at the garrison of 2,000 Confederate troops which was established at Fernandina.

The events that were to make July, 1861, a significant month of an important year, began with the birth of Edward Pace on July third; later in the month, Bishop Verot was transferred to Savannah as Bishop, while at the same time retaining jurisdiction as Vicar Apostolic of the Florida territory; on the twenty-third of July, the Confederate forces scored their great victory in the Battle of Bull Run, under the great Southern general, Stonewall Jackson; about that same time the Very Reverend Father Edmund Aubril, Rector of the Cathedral in St. Augustine, set out on a visitation of the Florida Missions, prior to the first Diocesan Synod to be held by Bishop Verot in October of that year. Thus on July 26th Father Aubril reached Starke, most probably on horseback. Staying there with the Pace's, he baptized their son, Edward, the first Pace child. Except for this visit by Father Aubril, Edward most likely would have received the Sacrament of Baptism from his own Pastor, Father Clavreul on his regular visit to Starke. However, by this almost prophetic co-incidence, Edward received this, the first of the Sacraments, from the hands of the Rector of the Cathedral church, he himself would one day serve as Pastor in his first assignment as a Priest.

Edward was given the middle name of his father, George Edward Pace. However, in naming their son, there might have been a suggestion of pride, on the part of his parents, in their respective family ancestry. The family of both Pace and Kelly could boast of notable personages.



[illegible]



An uncle of Mrs. Pace's mother was the Earl of Dunraven of England and Ireland. It was he, incidentally, who was responsible for the appointment of Mrs. Pace's father as Master of the Ports of Halifax, a position he held for life. Mr. Pace's family boasted of their ancestor, Richard Pace, who was at one time,

the secretary to King Henry VIII of England.

But most significant of all, was the fact that Edward Pace's patron Saint was to be the great King Edward of England, whose virtues, he would seem to emulate in the years to come.

## STARKE AND EARLY BOYHOOD

The first four years of Edward Pace's life, were hectic days for his father. With Captain Richard away with his militia, George Pace was left to care for the business himself. As the days of the war grew into years, he saw his business dwindling, and his personal fortune expended in the Confederate cause. At one time, a raiding party of Union troops swooped down on a Confederate supply train, standing at the Railroad depot at Starke. Several of the cars were burned with great loss to the troop supplies that George Pace had himself played an important part in obtaining.

On January 1, 1863, the Emancipation Proclamation became a hard fact. George Pace called together the negro servants he owned and supported, and who worked his land. He told them they were now free, and he divided up his land into plots, which he gave to each of the colored families to be a means of support for their families in the difficult future ahead. It was hard to make the slaves understand they were free. In later years, the older Pace was grieved to observe the lack of interest the new owners took in making the land productive enough to feed their children, it was a source of sad reflection for him, that he neither had the land himself any longer to provide for them, nor was he able to arouse in them a sense of industry and responsibility to meet their own needs.

During these war years, the Pace home served as a Mission station for the Priests as they moved about the territory caring for their people.

Father Clavreul, then in charge of the church at Fernandina visited the Pace's first in December of 1861, within a few weeks, he stopped again and said Mass for the Catholics there in a shed about one-half mile from the Pace home. In his Mission Diary he records, that Mrs. Pace and her Sister received Communion at that time.

By 1864, Jacksonville had felt the force of the Union troops. The church of the Immaculate Conception, which was the Parish Church of the Paces after the Middleburg Church fell into disuse, was burned to the ground in a raid by Federal Troops. In the fire, the Rectory, too, was a complete and total loss, and most of the Parish records were lost in the fire.

With the progress of the war, the difficulty the Missionaries encountered in travelling from place to place became greater, Bishop Verot, as he administered to the vast Territories of Florida and Georgia, was perhaps the most obstructed. On one occasion he was prevented from moving about his duties for a period of ten days. Toward the end of the war, he was administering in Atlanta at the time of its devastation, from there he travelled to Augusta, anxious to re-assure his priests, leave them some money, and exhort



them to remain at their posts until the worst was over. He wanted desperately to return to his See city, Savannah, as quickly as possible. Lent was approaching, Ash Wednesday only a week away. The Bishop and his party of two priests were unable to find regular transportation by stage. It became necessary for him to buy a team of mules and a small open carriage for the total sum of six thousand, two hundred dollars. After a treacherous and tedious journey of almost a week, Bishop Verot and his weary missionaries reached Savannah in time to bless the Ashes, and issue the Lenten Regulations on schedule as he had done in years before.

With the end of the war, life in Starke settled down to Reconstruction and regrowth with a determined vigor. Once again, Pace and Richard were back in their store on Call street, and began to recoup some of the losses they had sustained during the war.

By the end of 1865, and the first months of 1866, their Parish Church had been rebuilt in Jacksonville, and their Missionary-pastor, Father Clavreul lived there with Father Chambon, the new Pastor of Immaculate Conception, and was now able to make regular calls at his Mission Stations. Bishop Verot, visiting Jacksonville that year, divided the territory between these two priests, with Father Clavreul in charge of all the missions to the west of the St. John's river which besides Mayport and Fernandina gave him Palatka, Willaka, Starke, Middleburg, (which by now had been depleted of its Catholic population), Gainesville, Newnanville, Sand Point, Enterprise, New Smyrna, Cedar Keys, Tampa, Key West, Dry Tortugas, Lake City, Madison and Tallahassee. In his Missionary Diary, Father Clavreul records another visit to the Pace home on January 11, 1866, when Edward was about four

and a half years old. In that same year, the Sisters of St. Joseph arrived in St. Augustine from France to initiate a school system for the Catholics of Florida. Later that same year, on May 3, Edward's aunt, Miss Mary Kelly, sister to Mrs. Pace, was appointed Postmistress for Starke, which position she retained for a period of about four years. She was later to be re-appointed in 1870, and serve the community again for a period of two years.

With the opening of the school term in 1867, Edward Pace started to school at the old Starke Institute, where, as so often in the long future ahead he proved to be a diligent and accomplished student. Looking through his copybook today, one could not help but be impressed with the writing exercises he so diligently practiced, and note that the phrases, written in meticulous and beautiful script could well be ascribed as tribute to their writer. 'A youth must be diligent and enterprising; 'Do unto others as you would have them do unto you,' 'Great minds are always to be admired,' 'Pride goes before a fall; be humble-' phrases prophetic of his future abilities, charity and humility.

In later years, Monsignor Pace would frequently refer to these days at Starke Institute, where all the grades were taught by one teacher. Monsignor Pace often mentioned the fact that there was one woman who stood out beyond all the others as he remembered the wonderful vistas that were opened to him when she would be able to tell him information that was not found in the book. These were the days when many Florida teachers held only Second or Third Grade certificates. At that time, a teacher's certificate was rated by the number of years a teacher could teach, and not, however, by the grades that were taught.

Just as he was taught in school days here in Starke with simplicity of language, he himself would later teach on the university level using the same simplicity of expression. Stressing the importance for teachers to explain the meaning of words to children, he is quoted by one of his students as saying: "Where I was brought up, we had beans, corn and potatoes, but trespasses—we had no idea what they were.

In 1870, George Pace and his brother Augustus opened a business in Jacksonville. Although the family remained in Starke, they often journeyed there for buying trips. On one such occasion, Edward was outfitted with a new suit and a gallant straw hat, which on every important trip made by the Pace family, Edward was sure to wear. At that time, everyone, who lived in the interior wanted to spend a week or two in summer at the beaches, and so to Fernandina via the famous Fernandina Railroad they ticketed. For Edward, this was the great adventure. Head out of the window, he watched the kaleidoscopic flight of the pine forests, lakes and squatter shacks. Suddenly a gust of wind swept his new straw hat to the vast outside whereupon Edward let out a howl of dismay. The conductor passing by asked him what had hit him, to be greeted with the tale of woe that Edward's new straw hat had taken to the woods. With the most

surprising aplomb, as if the disaster were an expected, everyday occurrence, the Conductor pulled the bell rope and gave orders that the train was to go back and find the lost hat. Back and back went the train it seemed for miles, until success was realized, and the new hat was again put back on Edward's head with proper admonition from the fearful master of the train, and to the amusement and joy of the passengers.

In that same year, Pope Pius IX called together the Bishops of the world for the first Vatican Council. Bishop Verot attended as the Bishop of Savannah, but upon his return he became the first Bishop of the newly created Diocese of St. Augustine, an outgrowth of the results of the Vatican Council. It was Bishop Verot, then, who himself had stayed at the Pace home while visiting the missions in Florida in 1867, who would be the Bishop who would have to accept Edward Pace as a student for the Priesthood for the Diocese of St. Augustine.

At the age of 11, Edward finished his elementary school training at Old Starke Institute. In March of 1872, Father Clavreul and Bishop Verot again stopped overnight at the Pace home. There, sometime after Easter, the Bishop confirmed the Catholic children of Starke, Edward included, and he took Aloysius as his confirmation name.

## HIGH SCHOOL AGE

The following school term saw Edward enrolled at the Duval County High School in Jacksonville. Among other subjects, Edward had decided to take Latin, a subject in which he excelled. His early training here in Latin, was most likely the foundation which helped him become so expert in Latin composition, that he was subsequently relied upon by

Cardinal Gibbons for the preparation of all the important documents sent from the Archdiocese of Baltimore, and from the Catholic University to Rome.

In 1874, the Duval High School Journal, dated December 15, published an address given by Edward, thanking the public for their appearance at a High School presenta-







tion, apparently the first by the scholars of that institution. One paragraph of particular note stands out. It is a statement that would verify Edward Pace's love for his native Florida, and pride in his Florida origins, although the events of the future would keep him away from his home state the greater part of his life.

'And as we are individually the pets of our various homes, we hope in our collective capacity as a school, to be the pet of our city. Not spoiled by over—indulgence we want to have a school of which Jacksonville, Duval County, and the whole State of Florida may well be proud. And in the near future, when your liberality shall have provided us with the necessary facilities, we hope that it will be a sufficient passport to any place in business or position in society; to say, 'I graduated at Duval High School.'

It was here that his conscientious and studious habits became crystallized, and brought to the attention of his father, who earnestly hoped that upon the completion of his High School, Edward would choose the profession of law as the most suitable profession for him. Convinced that law would be the young scholar's choice, George Pace made arrangements with friends, the Coopers, for young Edward to begin his legal studies in their law office

in Jacksonville.

However, Edward seemed drawn in another, more sublime direction. He had learned to serve Mass at the Parish church in Jacksonville. On their monthly visits to Starke, he had often served Mass for the missionaries, which they offered using the piano in the parlor of his home.

At one time, Father Claveul asked Edward, "Would you like to come with me around on the mission?"

He said he would if his mother said he could go.

She replied, "Well, if you'd like to go, you may; you'll need a clean shirt, so I'll get your things ready!"

He used to say in later years, that this was his first Missionary trip.

It was this Missionary trip, and his joy at being able to serve the Priests each month, that caused him to be greatly impressed with the work of the Priests in Florida. Thus, his father, recognizing the sincerity of Edward's higher goal, himself brought him, at the age of fifteen, to old St. Charles' College at Ellicott City, Maryland. There he came under the direction of the 'Gentlemen of the Seminary', the members of the Society of St. Sulpice, the most famous being, perhaps, the blind poet-Priest, John Bannister Tabb. It was from Father Tabb's room that Edward Aloysius Pace, seminarian, first heard the strains of Beethoven's "Moonlight Sonata."

## SEMINARY DAYS

In June of the year that Edward was accepted as a Seminarian for the Diocese of St. Augustine, its first Bishop, Augustin Verot was called to his eternal reward, with Edward's pastor, Father Claveul, attending him. In his diary, Father Claveul notes that the Bishop's illness was of short duration, and that his death most unexpected, 'even the physician, (being) confident of

his recovery.' One of his classmates at the Seminary, was the late William Cardinal O'Connell, the Cardinal Archbishop of Boston, who, in his book, 'RECOLLECTIONS OF A HAPPY LIFE' recalls for us an interesting portrait of Edward Pace, the Seminarian.

'Pace was at that time a tall gaunt youth with blue eyes and a wealth of the reddest hair. He was extreme-

ly shy and rarely entered into any of the boys sports or the boisterous games. His manners were gentle and he held rather aloof from the groups which distinguished themselves mainly by exuberance of spirits. Even on the campus he was seldom seen without a book. This in no wise means that he was of a conceited disposition. On the contrary, he was, as I have indicated, of a shy and quiet character given entirely to the love of study. He indicated, even at that youthful age, that behind the blue eyes and beneath the crop of red hair there was a very keen and active brain at work, and this became all the more evident as, month by month, he climbed to the highest places in class. His recitations were delivered with a most amusing drawl, but the thought was perfectly clear and the language exceptionally correct. To me he became a brilliant antagonist in striving for the prize. One month it would be Pace; another month it would be O'Connell; yet, with all our scholastic competition, we were then, and have remained ever since, the best of friends.

I remember distinctly one occasion when, in a written examination, we were given an exceptionally difficult page of Virgil to translate. In the briefest possible time Pace made the translation into excellent English Prose, and, while waiting for the rest of the class, amused himself by turning his prose translation into a remarkable bit of verse. He came to St. Charles from St. Augustine, Florida, and I remember the thrill he enjoyed at seeing his first snow storm. He looked at the falling crystals of snow with boyish amazement and delight. I wonder if secretly he did not write a clever little poem on the snow. He was certainly capable of doing it and, to my mind, it would have been far more expressive of beauty than the little verse we all knew as children,

"The Snow, The Snow, The Beautiful Snow." In any event, this expresses my feelings about Pace at that time: that he had a very superior caste of mind and would be capable eventually of acquiring extraordinary intellectual distinction, which, in fact, he soon proceeded to do.

In the company of such men as Pace my earliest college years were passed. Their quiet influence upon my character and my whole life was to be simply incalculable, and it all only goes to show how the personal touch and contact with fine minds and great souls, which often manifest themselves even in youth, may impress themselves upon the imagination and the memory of other youngsters who have the good fortune to live for a while in such a beneficent atmosphere. Thus, one may be touched and formed and strengthened in ways too subtle for youth to recognize, yet so potent in their influence that they go along with one through life.'

While Edward was at St. Charles, in the year 1880, Pope Pius IX died. The Chair of St. Peter was filled by the election of Pope Leo XIII. It was this pontiff who would have such a bearing on the direction of Edward Pace's life. His Encyclical letter, *Aeterni Patris*, carried the idea that modern problems, such as the discoveries and findings of modern science, be confronted according to the method of St. Thomas Aquinas, and answers for the questions posed by a rapidly advancing world be thusly found; 'not the new alone, nor the old alone for its own sake, but the new and the old together, without ignoring either one'. And this would someday be the very task of Edward Pace.

An event of perhaps prophetic significance, was to take place at St. Charles. Edward Pace was assigned to engage in a debate with another student Michael Dinneen. The subject of the debate was to be, 'Shall

Latin and Greek be retained as the basis of a liberal or collegiate education?" With Pace as the affirmative, and Dinneen as the negative. The old Baltimore Gazette, reporting the Commencement exercises at which the debate took place, states that, 'Father McColgan, the judge, decided for the affirmative.' It might be called, perhaps, a preview of another and greater debate to take place in the not too distant future, the outcome of which would pro-

foundly influence the course of Edward Pace's future in the church. The Gazette also announced that E. A. Pace, was one of seven who received special premiums in the awarding of their Bachelor of Arts degrees. One of his fellow 'premium winners' was his debate opponent, Michael Dinneen, who would become in time, the rector of the Seminary from which they were both graduating, that 29th day of June, 1880.

## EDWARD PACE GOES TO ROME

Within months, Edward Pace was on his way to Rome, to continue his studies in Philosophy and Theology. In addition to his being a student of more than ordinary or average accomplishment, the great debate or 'disputa' takes predominance over all other narratives concerning Edward Pace while a student in Rome. Again, Cardinal O'Connell's book gives us a very living and vivid portrayal of a very significant event in the life of Monsignor Pace.

'Not long after my arrival at the American College, the students were informed by the Rector that there was soon to be an Academia or Disputa to be held at the Vatican by some of the chosen students of philosophy and that the Pope himself was to preside. Of course, this announcement thrilled me, and all the students of the college looked forward with the greatest expectation to being present at this most interesting scholastic tournament in which the judge was to be no less a person than the Sovereign Pontiff himself. So, when finally the day came, we filed forth in camerata form along the narrow Roman streets which led to the great papal palace, and there, climbing silently the Scala Regia, we passed the Swiss guards stationed at the doorway and, enter-

ing the immense Sala Clementina, we took our places among the other students of the city and awaited in silence—and, for my part, in awe—the entrance of the great prelates of the court and the numerous Cardinals of the Curia, who entered, one by one, clothed in the voluminous purple or crimson robes of their office and took their places in a great semi—circle, from the center of which arose the throne of the Pope.

'Among the prelates of lesser dignity were high ecclesiastics from the principal Sees of Germany, Austria, France, and Spain. In a certain sense, that assembly represented the best that the world had produced in our times and their faces did not belie their fame. There was a wonderful mingling of strength and gentleness in the expression of all of them and one saw, even at a glance, that their fame as scholars and statesmen had only produced in them a deeper sense of genuine Christian humility. I had seen many times pictures of great artists who had portrayed gatherings of high ecclesiastics, but now I realized that while they had caught the beauty of their glorious historic robes, they had missed the fine spiritual character of their faces and their genuinely princely simplicity. Surely, here be-



# DUVAL HIGH SCHOOL JOURNAL.

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## The Journal

PUBLISHED SEMI-MONTHLY.

J. P. LYONS, EDITOR.

C. W. DACOSTA, PUBLISHER.

Devoted to the interest of Duval High School.

DECEMBER 15.

### The Advantages of Writing.

Knowledge does one but little good unless some practical use is made of it. We go to school and work hard over our grammars, and the orics but what good will our studies do us unless we put them to some practical and effective use, and what better use can we put them to than to fill the columns of the JOURNAL.

It is true, we have all had very little or no practice in the art of composition for publication, but as our paper is just starting out, why should not we all start with it and exercise our talent in the art of writing? A little child gets more strength by exercising the little it has. We may improve ourselves strengthen our

### ROLL OF HONOR.

HIGH SCHOOL.

C. W. DACOSTA.

J. P. LYONS.

E. A. PACE.

JAMES COOPER.

IDA STAFFORD.

FRANK J. KINS.



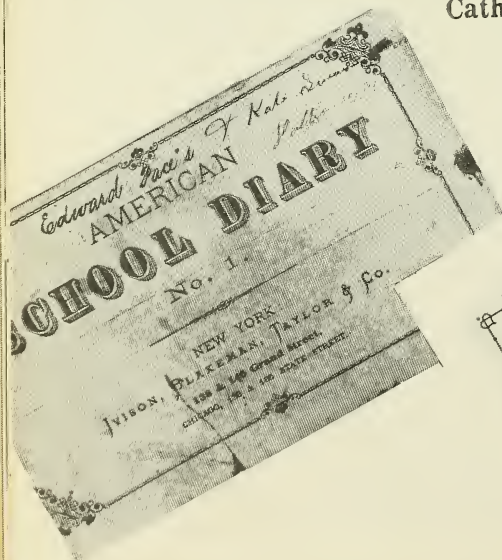
Cathedral Rector

### Address of Edward Pace.

PUBLISHED BY REQUEST.

Ladies and Gentlemen. Permit me in behalf of the scholars of Duval School, to return our hearty thanks to you, for your kindness and liberality in patronizing this, our first appearance before the public. We are very glad, and are greatly encouraged to see the interest manifested by all in our school. As it offers an opportunity to all both rich and poor to obtain an education for business or preparation for college, without money and without price, it should commend itself to the kind regard of every one.

For a long time we have pursued our studies, feeling the need of Maps, Charts and Globes to assist us, and wishing we had them. Our appeals to the Board of Public Instruction, were in vain, because of the many demands of other schools throughout the county upon the treasury. We therefor resolved to procure these necessary requisites ourselves, with your help. That is, we determined to lay siege to your pocket books till we got them. And now



fore me was a world gathering which I doubt even the greatest artist could faithfully depict. And, as might be expected, the impression on my youthful mind was one too deep ever to be forgotten.

'The great hall, with its famous frescoed ceiling and walls covered with decorations by the greatest artists, gave a sort of mediæval dignity to the whole setting. The cardinals and prelates carried on their conversation in subdued whispers and an air of expectancy pervaded the whole gathering. The entrance of the noble guard from a side door was a sign of the arrival of the Pope, and, as the sedan chair in which he was seated was borne into the great hall and the Pope leaving the chair walked slowly and with the most dignified gravity up the steps of the throne, all arose in silence and remained standing until the Pope, erect before the great throne-chair, gave a smiling glance over the whole assembly and then was seated. The gathering of cardinals, prelates, and students resumed their places, and Leo, with his fragile body learning slightly forward, gave a gentle wave of his hand as a signal for the intellectual tournaient to begin.

'Naturally, my eyes were riveted on the majestic, yet frail figure on the throne. He was clothed from head to foot in creamy white soutane, a wide silken girdle at his waist, and his intellectual head, crowned with hair of silvery white, was covered with a closefitting white silk zucchetto, while his feet were incased in slippers of red velvet decorated with a golden cross.

'The disputa between the students began and was carried on by the liveliest intellectual tilting between defender and objector. Two of the students selected to take part in this scholastic tourney were from our own college—Eddie Pace of Florida and

Eddie Hanna of Rochester. Both of these young comrades of mine had distinguished themselves by very extraordinary ability in Metaphysics. They not only knew extremely well the doctrines of Saint Thomas, as summed up in his *Contra Gentiles*, but they possessed also, in an extraordinary degree, the greatest facility in expressing themselves in Latin, the language in which of course, the disputa was carried on.

'Pace was a tall, thin youth with an extremely intellectual face in which shown two piercingly bright blue eyes, and his fine head was crowned with an abundant crop of red hair. He was deliberate, almost pensive in his attack and defense, and one could detect, even in his pronunciation of Latin, something of the musical drawl of the south land.

'In the School of Philosophy Pace was already distinguishing himself. Without a doubt, he was possessed of that quality of mind to which metaphysics is a sort of natural atmosphere, and his facility in Latin conspired to make his recitations an outstanding feature of the class. It was the delight, and indeed the surprise, for Professor Lorenzelli to find this youthful product of American training exhibiting indications of the sort of qualities of mind which were hitherto considered the unique possessions of Spaniards and Italians. Indeed, I sometimes wondered whether the Paces of Florida might not have been of Spanish origin, or at least an admixture.

'Hanna, his companion in arms, was quite an opposite type. Erect in his chair he was all alertness and energy—the temperment of the north. His hair was jet black and his eyes were alight with sprightly intelligence. He flung out his assertions and denials with a quickness and a vivacity which added to the decided contrast between him and



his American confrere. The contest lasted for over an hour, and while he was proud of my two fellow-students and listened with growing interest to their scholastic passage at arms with their opponents, never the less, my eyes were so riveted upon the centre of the picture, the Pope himself, and my mind was so intent upon every gesture and movement of the great pontiff on his throne, that what the disputants were saying fell into a very secondary place.

‘As one of the disputants would launch out into a pointed and somewhat lengthy attack or defense, the frail and majestic figure on the throne would lean far forward in his great gold chair, his piercing eyes would look from one to the other of the disputants and his hands seemed actually quivering with the expectancy of the scholastic question and answers. From time to time when some especially fine point was raised, and equally finely answered, his face was lit with an approving smile and he tapped gently the arm of his great throne, in sign of approbation and applause.

‘The great Cardinals in their places manifested equal signs of interest and approval, bowing their heads to one another, and whispering softly their brief comments. In a word, nothing seemed to be lost upon me in this wonderful picture where the greatest minds in Christendom were sitting in kindly judgment upon the intellectual merits of the youth before them. It was kindly old age, with its wonderful experience of intellectual and diplomatic life, looking at the rising youth of the ecclesiastical world, destined in time to fill the high places which now they occupied.

‘The whole scene is before me now and the triumph of my fellow-stud-

ents, in such a very trying ordeal, was one of the most interesting moments of my scholastic life in Rome. Pace and Hanna, on that great occasion, won a triumph which was the prophecy of later years when both of them would prove, as professors and prelate, the verification of the glory of that day in the Vatican Palace in the presence of the great Pope and his most distinguished court. Hanna, after a very successful career as professor in the Seminary at Rochester, became, and still is the learned and energetic and zealous Archbishop of San Francisco.’

When the Holy Father learned that they both still had to take their doctoral examinations, he personally dispensed them from it.

In November of the same year that Edward Pace received a degree in Theology, 1884, the Bishops of the United States of America held the third Plenary Council of Baltimore. It was this Council that approved the erection of the proposed Catholic University of America. And so it was, as it seems to be always with Divine Providence, another step was taken that was significant to the direction that Almighty God had ordained for Father Edward Pace.

In 1885 when the ordination class was given audience by the Pope before leaving for their homes, young Doctor Pace was asked by the Pope not to leave, but to remain in Rome. The young Theologian’s answer was that his Bishop was expecting him as soon as possible in St. Augustine, and he wished to give his priestly blessing to his parents. Pope Leo agreed that a visit to his home was proper, but he urged him to return within six months. However, when he got back to St. Augustine, there was so much to be done on the Mission, that no thought of a return to Rome was possible.



# CATHEDRAL RECTOR

He was welcomed gladly by his Bishop, the Right Reverend John Moore, D. D., second Bishop of St. Augustine. The Bishop kept the young doctor of theology, not twenty-four years old when he was ordained, at his side, and appointed him Rector of the Cathedral. Dr. Pace was at the Cathedral Rectory when the tragic fire that destroyed the old Cathedral edifice broke out. He said he was awakened in the middle of the night with a crashing noise, and as he looked out the window the whole sky was aglow. He quickly wakened the Bishop and rushed to the Cathedral to save the Blessed Sacrament. The historic baptismal register and records of the oldest church in the United States survived. As he stood with the Bishop looking at the dying embers in the chill morning light, Mister Henry Flagler rushed over and pressed a handsome check into the Bishop's hand and said we must rebuild at once. Dr. Pace never forgot that wonderfully generous act of that non-Catholic Millionaire. With the morning sun came the realization that his task was now to restore the Ancient Cathedral, an historic symbol to the origins of the Church not only in Florida but in the nation, as well.

The Diocesan archives reveal several letters from the Bishop, who was away from the Diocese during part of Father Pace's administration of the Cathedral, in which arrangements are made for various projects for the restoring of the Cathedral sidewalks, altars, and the organ. In one letter from the Bishop to the young Cathedral Rector, the Bishop gives him the full faculties of the Diocese, comparable to the authority vested in a Vicar General. It was this short tenure as Rector of the Cathedral of his beloved Florida Dio-

cese, that the young Priest first had the opportunity to put into practice his love for the Liturgy. Recollections of his administration recall the beauty with which he conducted the liturgical services at the Cathedral. This love for the work of God, as manifested in the liturgy was later to be evidenced in the Missal he would edit as well as an article he later wrote entitled, 'Suggestions from the Ritual'. Here he makes a particular study of the blessings for such material things as eggs, butter, hay, salt, barns, bees, and bridges, as well as for Rosaries, Churches and Church-bells. One could only surmise, with a smile, that his Florida pride still was very much a part of him. Reading on through the article, we could not help but smilingly recall the incident of the straw hat and the Fernandina Railroad, as he describes the beauty in the blessings for such things as railroads; a blessing in which God is asked to grant us the grace 'to run in the way of His Commandments,' and so arrive at our heavenly destination.

Bishop Moore had received an appeal for the release of Doctor Pace from the allegiance of the Diocese to teach at the American University, now known as the North American College at Rome. Bishop Moore, his Diocesan responsibilities increasing, could not grant the request at that time. In 1888, however, Bishop Keane, the first Rector of the newly established Catholic University of America in Washington, D. C., was informed by the Holy Father of the abilities and unique philosophical mind of Edward Pace of the Diocese of St. Augustine. The Bishop had filled most of the vacancies of his staff of Professors. However, the department of Philosophy offered the greatest challenge. The subject itself was one of contention and de-



DAL VATICANO, March. 30, 1963

DI SUA SANTITA'

No. 100918

Dear Father Dougherty,

By your letter of March 10, you informed me of the plans to commemorate the twenty-fifth anniversary of the death of the late Monsignor Edward A. Pace.

For many years I had known Monsignor Pace as a good and pious priest and an eminent scholar, and I was in a position to appreciate his meritorious and zealous labors as an educator and philosopher, his fidelity to the true Thomistic doctrine, and his valuable work which brought honor to the Catholic University of America. Very gladly, therefore, do I join in spirit in this celebration at Starke, the birth-place of that worthy Prelate, and I pray that this commemoration of his demise may induce many other young American clerics to follow in his footsteps in an intensive study of the philosophical and theological works of St. Thomas Aquinas.

With sentiments of high esteem and religious devotion, I remain,

Yours sincerely in Christ,

*A. G. Cardinal Cicognani*

Reverend Cornelius Dougherty,  
St. Edward's Church,  
P.O. Box 566,

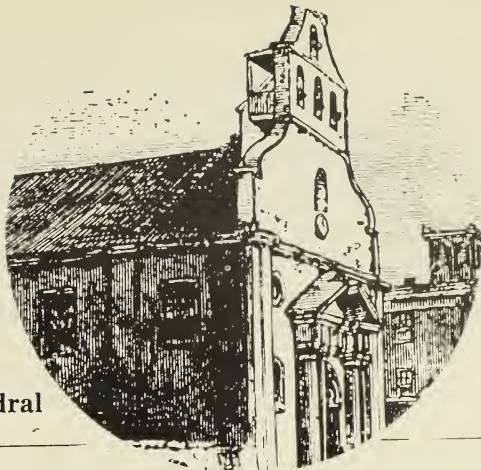
Starke, Florida



St. Peter's, Rome



## St. Augustine Cathedral



### DIOCESE OF ST. AUGUSTINE SAINT AUGUSTINE FLORIDA

April 13, 1963

Dear Father Dougherty:

Monsignor Edward A. Pace was one of the most illustrious Catholics of the South. A native of Starke, Florida, he was educated in some of the best schools of America and Europe. As a Priest, he served for a time in his native state, and even became Pastor of our historic Cathedral Parish in St. Augustine. But his great intellectual gifts made clear his special vocation to the University apostolate, and after a few years of parish life, he was invited to devote his talents to the Catholic University of America at Washington.

He worked as Professor and Administrator at this great University for more than forty years. It was his life. His name is writ large in the annals of this Pontifical institution. Edward Pace influenced the formation of university policy; he communicated the best traditions of European learning to the new Athenaeum at Washington; he wrote treatises and monographs on education and philosophy; above all, he taught thousands of students who later on had a large hand in the building of our American Catholic system of education.

I commend you highly for your good work in promoting this commemoration of the life and work of Monsignor Edward Aloysius Pace.

With sentiments of esteem and of kind regard, I am

Devotedly yours in Christ,

*+ Joseph P. Hurley*  
Archbishop  
Bishop of Saint Augustine

To The Reverend Father Cornelius A. Dougherty  
St. Edward's Rectory  
Post Office Box 566

STARKE,  
Florida



bate, with reputable philosophers open to question on their articular theses. Thus, with Papal indication made in favor of Edward Pace, it seemed that a particularly ticklish problem was settled. However, the reluctance of Doctor Pace's Bishop was again apparent, but in the light of the manner in which Pace was brought to the attention of the Rec-

tor, Bishop Moore finally relented, and on April 25, 1888, the notation is made in the Cathedral Accounts; 'Account transferred to Rev. F. J. Lucke, Treasurer. With the signature, E. A. Pace, this young Doctor of Theology terminated his short term as Rector of the Cathedral of St. Augustine.

## BACK TO SCHOOL

It was now his first and foremost task to prepare for the job ahead as Professor of Philosophy at the Catholic University. He returned to Europe to pursue his studies. As a Priest, he was primarily concerned with an understanding of the human soul, as the life-giving principle and the rational and spiritual element in man. He decided, then, that Psychology would be his major field of Scientific study. While in Paris, he was browsing one day through the book stalls so common along the banks of the Seine. He came across a work by the German Psychologist, Wilhelm Wundt, of the University of Leipzig, at this time unknown to Pace even by name. However, the book showed him exactly what he was looking for. He went straight to Leipzig where he was interviewed and accepted by Wundt as a student. He was the first Catholic Priest to study under the famous German Psychologist, "that fine German character," as he later described his Professor. While at Leipzig, he continued to travel to Louvain where he attended the lectures of the famed Cardinal Mercier, as well as continuing his attendance at lectures offered by the Sorbonne in Paris. Two experiences during his days in Europe are significant.

'At the Sorbonne, Mesmerism was the great excitement. One day, the Professor of Experimental Psychology put a subject under hypnotic

control. She was afflicted with nervous disorders which made movement very difficult. Now under the command of the hypnotist, she glided about with the greatest ease, whereupon the professor exulted, 'Voila, les miracles de Lourdes'. (Behold the miracle of Lourdes). But came the time to release the subject, the professor had completely forgotten the signal which would be the key for awakening her. In confusion he turned to the audience, but no one, only Doctor Pace had observed. He told the professor to press his finger on the base of the subject's nose. As the professor followed Doctor Pace's suggestion, and the subject was released from the trance, Doctor Pace was heard to murmur, "Voila les Miracles de Lourdes!"

'While in Germany, Doctor Pace dressed as a civilian for at that time the Catholic Priest was not a respected person in the German Capital. He had for his room-mate at that time, a young German Student. Dr. Pace's rising hour was five a. m. and thence to Mass at the nearest Church. The student had been observing him for some months. One night, arriving at the room at a rather late hour, he found Doctor Pace very busy at the desk. He suddenly asked him, "Pace, what are you?"

Pace a man of few words, simply replied, "A Priest!"

Immediately the young man grabbed his hat and fled.

'Some months later, Doctor Pace was summoned to a death-bed. On that bed lay his former room-mate. Doctor Pace cared for him, received him into the Church, and later saw to his burial.'

On November 16, 1891, he was awarded a degree of Doctor of Philosophy and of Master of Fine Arts. The degree is translated as follows:

## CATHOLIC UNIVERSITY

Back in America again, Doctor Pace took hold of the task ahead of him with his quiet, slow assurance, transmitting to those who worked with him the same feeling of confidence which governed all that he did. His manner as a Professor, Lecturer, Counsellor emulated the principles of his Master, the great St. Thomas Aquinas.

'It was characteristic of Dr. Pace, like Thomas Aquinas, to get the question or problem asked clearly in mind first, before attempting to answer. This was especially true in his personal guidance of the students who were privileged to write their dissertations under his direction. He was never dictatorial nor arbitrary on any matter, nor did he insist that his own views be accepted in any authoritative display between superior and inferior. Instead, he asked the student for the verification or proof of the latter's fact-finding, and pressed, in the Socratic manner, the continual question of why, with respect to conclusion. Why do you think this? Why did you reject that? Have you thought of this alternative? Perhaps you may want to look further into that aspect. Always he put the responsibility for conclusions on the student by leading him to a selection or choice between possible views. It was a "learn by doing" technique carried on so skillfully that the student was well prepared to take his place among

Edward Pace, an American from the town of Starke, in the State of Florida is awarded for his dissertation, which has been written in a most laudable manner, the degree of Doctor of Philosophy, and Master of Fine Arts, Magna Cum Laude. A reproduction of this degree is provided in another place in this booklet.

authorities in his field by the time his doctorate was earned. If a person for any reason fell below his standards, it was his custom to look far over the recalcitrant's head until amends were made. If a student remained obtuse or indolent in thinking a point through, it was Dr. Pace's way to say, "I couldn't accept that," rather than to say, as others sometimes do, "You are wrong." Reason being uppermost as the distinguishing feature of man, persuasion is an important technique, and skill in persuasion, a factor in leadership. Encouragement to go on, help in strengthening powers, direction of capabilities toward ever higher goals, these were characteristic of the teaching of this master psychologist. He never took personal credit for the achievements of any student, and repudiated quickly any reference to a student as a student of his. Instead, he would say that the student referred to had been a student at the university. It was humility in this sense that prevented Dr. Pace from forming a school of personal influence, as some other world famous educators have done, especially in Philosophy. In line with this same characteristic emphasis on truth was his reliance on academic achievement for distinction, rather than on ecclesiastical rank.

'Academic robes were alone appropriate for University functions. Therefore, although he himself



had been accorded the highest rank as a Monsignor, he never wore purple vestments at University functions, unless some very special dignity made it obligatory; and usually they were connected in some way with liturgical services. Even in giving baccalaureate sermons, or sermons at the Mass of the Holy Spirit at the beginning of the Academic year, Dr. Pace wore academic cap and gown and hood.'

Two of his nieces, daughters of his only married brother, George, were taught by him at Trinity College, but he treated them with "super-indifference" lest he be accused of nepotism. One of them stated that the painting in the Trinity College lobby of her Uncle Edward dressed in his monsignor robes was quite an unfamiliar sight. It was more typical, especially after his horse riding days were over, to see him walking across the campus with his daily attire of rain coat, rubbers and umbrella, philosophically and psychologically prepared for the elements.

'Maryland and Virginia, which surround the District of Columbia, are still horse country, and horseback riding was considered a more enjoyable form of exercise than walking in the early days before sidewalks picked a way through the red mud. Dr. McCormick, afterwards, like Dr. Shahan, Rector of the University, and a Bishop, recalled several rides he and Dr. Pace took together. The practice was given up, however, after they were riding in San Francisco one day, and Dr. Pace's borrowed western horse tried to climb a tree.'

Awareness of his value to the University, and the prestige his associations both within and without the Church, with lay as well as clerical dignitaries, soon began to assert itself.

'Formal notification to the American Catholic people of the establishment and objectives of the National

Catholic Welfare Council was given in the pastoral letter of the Hierarchy which was published late in February, 1920. At the meeting of the bishops the previous September Gibbons had appointed a committee consisting of himself, Cardinal O'Connell, and Bishop Shahan to supervise the writing of the first general pastoral of the hierarchy since 1884. The actual drafting of the document was turned over to Monsignor Edward A. Pace, professor of philosophy in the Catholic University of America. After he had finished the first draft, Pace sent it to the Cardinal of Boston who went over it carefully and offered detailed criticisms, for which Pace thanked him in the name of Shahan and in his own name. "Your approval of the document as a whole is most encouraging," he said, "and I shall do my best to bring the last sections into line with the rest." In the section of the pastoral devoted to the N. C. W. C., it was stated that in view of the good results obtained through merging Catholic activities for the time and purpose of war, the bishops had determined to maintain for the ends of peace the spirit of union and the co-ordination of their forces. Although he had nothing to do with the preparation of the text, Gibbons signed the document in the name of all the Bishops as the dean of the American hierarchy.

'In 1912 a rumor reached Edward A. Pace, dean of the school of Philosophy, that he was to be made a Monsignor in recognition of the distinction he had brought to the University as one of the principal editors of the Catholic Encyclopedia which had been completed in 1912. Pace was strongly opposed to the honor and thought that it would do injury to his work. In his opinion there should be only one Monsignor in the University, and he should be the Rector. It had cost a great deal to attain something like unity among

Debate:

Shall Latin and Greek be retained as the basis of a liberal or Collegiate education?

Very Rev Sir:

To the question raised between my  
opponent and myself - Should Latin and Greek be retained  
as the basis of a liberal education - he has unhesitatingly  
answered in the negative, and, as a substitute, he has proposed  
a more thorough study of the sciences and of our vernacular  
than the present college will allow. His reason  
as you remember, for this study brings no real  
benefit with the time and labor



the old-established  
verdict passed up  
by educators who  
readily resist the  
centuries have sanctioned  
the education we require, which can be replaced neither  
by science nor by our vernacular. Such, Very Rev. Sir,  
will be, I trust, your decision upon the same question -  
a decision which will affect the interests, not only of  
"future generations of students," but of the thousands  
who to-day fill the halls of nearly every institution  
in our country.

E. A. Pace

June 29, 1880.



the professors and Pace was fearful that a papal honor for him might offer a pretext for what he called "a new split!" He was grateful to Gibbons for the good will in his regard and he found the approval which the Chancellor was pleased to give to his work most gratifying, but he begged to be spared the rumored dignity. Seven years later, however, after Pace had distinguished himself anew by writing the original draft of the hierarchy's pastoral letter of September, 1919, he was raised to the rank of Protonotary Apostolic at the instance of Gibbons. In thanking the Cardinal he said: "In the honor which you have obtained for me, I am glad to recognize a new evidence of the holy Father's good-will toward the University and a new reason for hoping for the work which means so much for Catholic education may speedily attain the ideals which you have cherished from the beginning."

The principal item of business at

the meeting of the trustees which preceded the jubilee celebration was to make provision for the rectorship, since Shahan had now reached the expiration of his first term of office. On the terna drawn up Shahan was given an unanimous vote for first place, Pace was put second, and Shanahan third. Gibbons forwarded the list to Benedetto Cardinal Lorenzella, perfect of the congregation of studies, with a strong recommendation that Shahan should be reappointed, and within a few weeks the Holy See confirmed the Rector in office for another six years.'

The generosity with which the shy Doctor, brilliant Pace went about the work Almighty God had set before him to do, began to reflect in the accomplishments which seemed to flow from his hands. So numerous are these, together with the honors which have been heaped upon him, that we have prepared a special place for them here, to list them chronologically.

## CAREER HIGHLIGHTS

- 1891 Became Professor of Psychology until 1891.
- 1892 Charter member of American Psychological Association.
- 1893 Welcomed to Washington the first Apostolic Delegate his former Teacher and friend in Rome, Archbishop Francesco Satolli, who had recommended Edward Pace for the Professorship at C.U.
- 1894 Became Professor of Philosophy until 1935.
- 1895 Became Dean of the School of Philosophy until 1899. Delivered discourse at dedication of McMahon Hall. Helped establish the Catholic University Bulletin.
- 1896 Lectured at Catholic Summer School despite questions raised about his Liberalism and Orthodoxy.
- 1897 Co-Founder of Trinity College for Catholic Women.
- 1898 Delivered address "The College Training of the Clergy" at his Alma Mater on the 50th anniversary of St. Charles College.
- 1899 Co-founder and first Director at the Institute of Pedagogy later to become the department of Education.
- 1901 Editor of "Psychological Studies for the Catholic University of America.

- 1904 Co-founder and editor of "The Catholic Encyclopedia."
- 1906 Second term of Dean of School of Philosophy until 1914. Delivered sermon on 100th anniversary of Baltimore Cathedral.
- 1911 Co-founder and first Editor of "The Catholic Educational Review."
- 1912 Director of studies at Catholic University.
- 1914 Co-founder of Catholic Sisters College to train Teachers. Honored with Papal medal, "Pro Ecclesia et Pontifice."
- 1916 Helped inaugurate Sisters College in California. Helped in the Modern Translation of the Roman Missal entitled: "Mass Every Day of the Year."
- 1917 General Secretary at Catholic University until 1924.
- 1919 Prepared draft for Pastoral letter of American Bishops. Helped establish the National Catholic Welfare Council.
- 1920 Honored on July 15 by Pope Benedict XV as Protonotary Apostolic with title of Rt. Rev. Monsignor.
- 1922 Preached sermon on May 3rd at Consecration of Bishop Patrick Barry as fifth Bishop of St. Augustine. Elected member of Executive Board of the American Council of Education.
- 1923 Preached Sermon in commemoration of the deceased Alumni at the celebration of the Diamond Jubilee of St. Charles College.
- 1924 Vice President of the American Council of Education. Appointed Vice-Rector of Catholic University.
- 1926 President of the American Council of Education. Co-founder and first Editor of "The New Scholasticism." First editor of "Studies in Philosophy and Psychiatry." Co-founder of the American Catholic Philosophical Association. Lectured at School of Social Service in Washington. Co-founder of Catholic Sisters College in Washington.
- 1927 Elected President of American Catholic Philosophical Association.
- 1929 Scholarship Burse founded at Sisters College in the name of Monsignor Edward A. Pace, by the International Federation of Catholic Alumnae recognition of his services as moderator of the Federation. Appointed by President Hoover to be a member of the National Advisory Committee to discuss relations between the Federal Government and Education.
- 1931 American Catholic Philosophical Association honored Monsignor Pace by making their entire convention a tribute to him and his work in Catholic Philosophy. A volume of essays on philosophical, psychological and education subjects written in his honor were presented at a testimonial dinner on the occasion of his seventieth birthday.
- 1932 While convalescing from an operation he composed his well known "Prayer for the Catholic University" which was later used on October 12, 1938 by Cardinal Dougherty as the invocation opening the University's Golden Jubilee Year.



- 1933 On June 14 he presented President Franklin D. Roosevelt for the Honorary Degree of Doctor of Laws and composed the Citation which was broadcast nationwide on the Radio.
- 1934 Third term as Dean of the School of Philosophy. Leg amputated in January.
- 1935 Observed 50th anniversary as Priest on May 30. Received permission from Rome to say Mass sitting down. Congratulated by Pope Pius XI on Jubilee. The Baltimore Catholic Review congratulated him with bold type headline: MONSIGNOR PACE YOU HAVE SERVED NOBLY Commemorative Issue of Catholic University Bulletin dedicated to him on his anniversary. Honored as Vice-Rector Emeritus Of University. Honored as Professor of Philosophy Emeritus. Received Honorary Doctor of Laws Degree from Catholic University, bestowed by Archbishop Michael Curley as a rarity on one not a head of state. In conferring the degree Archbishop Curley said, "Although as Chancellor of the University I have bestowed degrees upon the heads of nations and distinguished prelates, no other occasion has brought me more personal pleasure than the present office of conferring this degree which honors a truly great educator and an outstanding prelate, my friend, Doctor Pace." Honored by Georgetown University on Founders day, by presentation of Cardinal Mazzella Award for achievement in the field of Philosophy.
- 1938 Passed away on April 26 at Providence Hospital in Washington. Memorial Issue of Catholic University Bulletin dedicated to Monsignor Pace included Eulogy by his close friend, Father Ignatius Smith, O. P. and a final tribute by Monsignor Maurice Sheehy. Picture and Obituary carried in many secular newspapers including the New York Times; and in many Catholic Weeklies including the Baltimore Catholic Review. Apostolic Delegate Archbishop (later Cardinal) Cicognani, and Archbishop Michael Curley among prelates at his funeral in the National Shrine of the Immaculate Conception. Graveside prayers read by the bishop of his own Diocese, Bishop Patrick Barry of St. Augustine.
- 1941 Dedication of Starke church on October 13, the Feast of St. Edward by Bishop Joseph P. Hurley, Bishop of St. Augustine; dedication sermon by Monsignor Patrick McCormick Vice-Rector of Catholic University was a tribute to Monsignor Edward Pace, a native son of Starke.
- 1961 Commemoration of the 100th anniversary of the birth of Edward Pace in Starke observed by Catholic Philosophers in McMahon Hall at the Catholic University of America.
- 1963 Dedication by his Grace, the Most Reverend Joseph P. Hurley, Archbishop of St. Augustine of a Memorial Plaque in St. Edward's church to perpetuate for posterity the humility as well as scholarship of Monsignor Edward Aloysis Pace of Starke, Florida, on April 26, the twenty fifth anniversary of his death.

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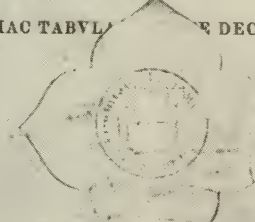
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ATQVE HAC TABVLA DECLARATVS EST.



*Carlus Hermann*  
*h. l. d. m.*

LIPSIAE

DIE XVI MENSIS NOVEMBRIS MDCCCLXXXII



## THE LAST DAYS OF MONSIGNOR PACE

Trips to Europe were necessary at intervals of every five or ten years. On one trip he took documents over to Rome favoring the cause of Blessed Elizabeth Seton, just recently beautified by Pope John XXIII. On another he carried the documents for Kateri Tekawitha, the postulator of her cause at the time being Dr. Pace's long time friend and colleague on the Catholic Encyclopedia editorial board, Father John J. Wynne, S. J. With Father Wynne, Dr. Pace had anticipated the modern liturgical movement by publishing in 1916 a complete English translation of the Latin Missal for every day in the year. In 1920 he was in Rome when the appointment of Archbishop Curley to the See of Baltimore was made, and he had the pleasure of sending the telegram with the announcement to his Bishop in St. Augustine, who had to be called from the field to receive it. About ten years later, with the approval of Archbishop Curley, Dr. Pace composed a beautiful prayer for the Catholic University which bears Archbishop Curley's imprimatur. His last trip to Rome was made in 1932.

The heat and the vexing task of rewriting documents under pressure of "deadlines," together with the extra duties connected with the consecration of the Rector, Dr. Ryan, brought back an old sore spot on his foot, which became aggravated enough to confine him to the hospital after his return. He never recovered, but during the four years of suffering that followed the amputation, he went back to the University two or three times in attempts to resume teaching. From his hospital room he read proofs of a book by Dr. T. V. Moore, read and approved the doctoral dissertation of the last student to claim him as "major professor", and worked over successive revisions

of the statuta of the University, and the new curricula for the canonical schools, at the request of the Rector, Bishop Ryan.

On three different occasions the angel of death hovered near, but the completeness of his Christian resignation to the will of Almighty God was a source of inspiration to those who attended him at those times. There is no more vivid a description of this one of his many virtues, than "The Last Days of Monsignor Pace," written by his close friend the Right Reverend Monsignor Maurice Sheehy, Ph. D. for the memorial issue of the Catholic University Bulletin.

The first occasion of death was when at an advanced age, Dr. Pace underwent a major operation. The rector of the University, Bishop Ryan, was summoned from a sickbed because it was feared Dr. Pace would not survive the operation. There was a challenge in his eye as he came from the operating table where mind seem to triumph over matter and he said, "I can teach my classes tomorrow." In a few days he was back in his room, correcting dissertations, giving lectures, and doing detailed administrative work. When several years later, the doctors announced that it would be necessary to amputate his leg, he bowed his head in humble resignation. His humor did not fail him even in such a crisis and when he rallied from the operation he announced to his friends: "My dancing days are over. No. I can still pirouette." Every pain of body tortured him for months but not once did he flinch or give his callers the least sign of physical or mental distress. In the summer of 1936, a serious relapse occurred, simultaneous with the death of his devoted friend, Monsignor Kerby. A few of his friends kept a death watch at his door, expecting that every

hour would be his last. Late that night his nurse came upon him chuckling. "I'm not going to die," he said, and when his recovery was more complete he upbraided his friends for their failure to trust in his "physical vigor." By special dispensation from the Holy See, Monsignor Pace was permitted to say Mass sitting until he became too weak to attempt even that. Then he looked forward eagerly to the Coming of Our Lord in Communion. Every day of his life the will of God grew dearer to him. It was a special dispensation of Divine Providence that his faculties of mind, particularly his memory, were as keen as ever until the end. In many visits paid him during his four years' residence in the hospital I found such a profundity of faith and confidence in God that one might suppose his apostolate of teaching was in God's plan to be crowned by his apostolate of suffering. The loss of his sister, Miss Mary Pace, in February, was a great blow to him. The funeral service's for her were held in the chapel of Providence Hospital so that Monsignor Pace might attend. No doubt even then he sensed the imminence of reunion with her. He died two months after his sister. In God's mercy, there was little pain at the end for Monsignor Pace. On Monday, April 25, he had received a number of his old friends, including Monsignor O'Connell of Toledo, a member of the Board of trustees, and Monsignor Eugene Connolly, and old friend of the family. At two fifteen Tuesday morning he rang for his nurse who saw that a hemorrhage threatened and who summoned his devoted brother and sister to his bedside. The chaplain led this little group in prayer as Monsignor Pace breathed his last about three A. M.

No tribute could be devised today, that would surpass those which poured in from around the world at the news of the death of this great Edu-

cator, and Philosopher.

Among the many messages of condolence received from leaders in Church, State, professional and educational circles from all over the world, upon the death of the Vice Rector Emeritus, the Right Reverend Edward A. Pace, are the following:

"The death of Monsignor Pace leaves a large void in Catholic Education. As a professor he was a veritable inspiration to a legion of teachers. His academic ideals were high, and he maintained them by word and act. His loyalty and devotion to the best interests of the church were intelligent and unflagging. His accomplishments in behalf of every good cause, but particularly in the fields of psychology, philosophy and education were unequalled by anyone in the American church. For 'in the midst of the church he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory'. (Tribute of the Most Reverend James H. Ryan, Bishop of Omaha and Rector Emeritus of the University.)

"Monsignor Pace, now in the peace and rest he so bravely won, leaves this Catholic University of America sorely bereft. I, as Rector would offer in these pall-hung days my halting tribute, far below his merit, to the memory of this fine leader who's welcoming encouragement and wise counsel never failed me since my first visit to him after I became Rector of the University. He gladly opened his treasures of University lore always to find a helpful way and a prudent one in facing difficult problems. It is easy for me to understand the trust Bishop Shahan and Bishop Ryan reposed in such a counselor. What in life Monsignor Pace was to this University, his living memory must continue to be. We, with whom this memory lives, must accept as a compelling com-



mission the perpetuation of this noble tradition of devotion to Catholic truth and culture. This is our heritage from Edward Aloysius Pace. We had hoped to have him for our Golden Jubilee. That occasion must now serve to give his name and memory lasting place upon this campus." (Tribute of the Right Reverend Joseph Corrigan, Rector of the Catholic University of America.)

"Deeply grieved at news of passing of Monsignor Pace. May his noble soul rest in peace. My sincerest condolences to the University and Faculty." (Patrick Cardinal Hayes, Archbishop of New York.)

"Heartfelt sympathy in your great loss." (Most Reverend Edward J. Hanna, Titular Archbishop of Gortyna—Formerly Archbishop of San Francisco.)

"Deepest sympathy on death of Monsignor Pace. His work at the University has been a great service to the Church in America." (Most Reverend John J. Mitty, Archbishop of San Francisco.)

"May God be praised for removing Monsignor Pace from his untold sufferings. This great and outstanding educator in university training has been an unique figure for fifty years. His heart was in the Catholic University at Washington and I fear we shall not see his like again." (Most Reverend Thomas F. Lillis, Bishop of Kansas City.)

"Permit me to extend to you in behalf of the Diocese of Brooklyn as well as in my own name our sincere sympathy in recognition of your recent loss sustained through the death of Monsignor Pace who has rendered for so many years capable and conscientious service to the University. I shall be mindful of his soul in my Mass and prayers. May he rest in eternal peace and happiness." (Most Reverend Thomas E. Molloy, Bishop of Brooklyn.)

"I extend to you and to the entire Catholic University my most earnest

condolences on the passing of the lamented Monsignor Pace. I have had occasion to deal with him in Rome and to admire his knowledge and his virtue, particularly his spirit of sacrifice and his devotion to the cause of the University. I shall not fail to pray for his soul, especially in the Holy Mass.

"Sincerely yours,  
"Francesco Roberti."

Rome, April 20, 1938. (His excellency, Rt. Rev. Francesco Roberti.)

"I think that every one at Notre Dame is deeply affected by the news of the death of Monsignor Pace. All of us knew him and loved him. He was the embodiment of the ideals of the Catholic University during most of its existence, and I know that his inspiration will be a living force for many years to come, not only in Washington but throughout America. We will have a Requiem Mass for the Repose of his soul, and there will be many Masses and Holy Communions for the same intention. Please give our condolence to his surviving relatives." (Very Rev. John F. O'Hara, C. S. C., Pres. University of Notre Dame.)

"You have my deep sympathy in the death of Monsignor Pace, brilliant scholar and cultured priest and gentleman, with the assurance of Mass for the happy Repose of his soul." (Rev. Hugh O'Donnell, C.S.C., Vice President, University of Notre Dame.)

"The Faculty of Mundelein College joins me in extending deep sympathy to you and to all the Catholic University in the loss of Right Rev. Monsignor Edward Pace, a distinguished priest and educator, whose influence was world-wide and whose death has occasioned grief among Catholics through out the United States." (Sister Mary Consuela, Superior, Mundelein College.)

"It is with feelings of deepest sympathy that we have heard of the





death of Monsignor Pace whose long life has wrought so much for the Church and for Catholic Education. In Monsignor Pace's passing the Catholic University has lost one of the strongest vitalizing forces of its foundation and the Sisters of Charity of the Blessed Virgin Mary a most loyal and devoted friend whose inspiration and guidance has been theirs for thirty years." (Sister Mary Antonia, B.V.M., Superior, Clarke College, Dubuque, Iowa.)

"Hearfelt sympathy in the loss of Monsignor Pace, devoted pioneer of the Sisters College. He was a true inspiration of our age, loved and revered for the greatness of his soul and the grace of his influence. Our Sisters unite in prayer for his beloved soul." (Mother M. Vincentia and the Sisters of Charity of New York.)

It is true, that Monsignor Pace might have musingly referred to himself as being of pioneer stock, and his students might have had occasion to smile. But a pioneer he was. Dr. Miriam Rooney, the last student to major under Doctor Pace's direction, Research Professor, and former Dean of the School of Law, Seton Hall University, in a special dedication to Monsignor Pace on the

occasion of this anniversary, entitled, "In Thy Light", summarizes so beautifully the totality of Monsignor Pace's dedication:

"He was a pioneer in almost everything he undertook; extraordinary in his understanding of complicated things; simple in his complete reliance on his Creator; meticulous in exactness of detail; generous of himself to everyone; American and Catholic to his finger-tips; dedicated solely to following as closely as he could in the footsteps of Christ, the perfect Teacher, who, defining Himself as "The Way, the Truth, and the Life", said "Learn of Me", and, later, "Go and teach." Father Smith, in his eulogy of Dr. Pace at the Requiem attended by twelve Bishops, recalled that, "Years ago, when I mentioned something about the purple he had earned but rarely wore, he said, "I want to die a good, old priest"; then, Father Smith went on to say, "Good he was, as we all know; old,—in his seventy-seventh year and a priest he was, until the end, and forever." Eternal rest grant unto him, O Lord, and let thy perpetual light shine upon him. No other American has given greater testimony to the actuality of the Blessed Trinity.'

# FAMILY PORTRAIT

## FATHER

GEORGE EDWARD PACE was born on January 5, 1831. He was the son of Richard Pace and Sara Zetour. The Paces were an old Southern family which had settled early in Virginia, moved to Georgia and eventually to northern Florida. There they acquired acres of pine land in the Middleburg-Starke area, where Monsignor Pace's father was raised. He was one of five children; John, the oldest of the boys, Mary Elizabeth, Augustus, and a half-brother, Jerry M. Blitch. His brother Augustus, with whom he later went into business in Jacksonville, served in the Florida militia company organized by George Pace's business partner, Captain John Charles Richard, as did his half-brother Jerry Blitch. An early ancestor, Richard Pace, was at one time secretary to King Henry VIII. He accompanied the Papal Legate, Cardinal Campeggio, from Rome to England on the matter concerning King Henry's Spanish marriage. In London, he became associated with the circle of classical scholars that surrounded the Dean of St. Paul's in London, and remained as one of their number.

George Pace died February 2, 1902, and was buried in the Old City Cemetery, in Jacksonville.

## MOTHER

MARGARET KELLY PACE, was the child of Owen Crofton Kelly, the Master of the Ports of Halifax, Nova Scotia, and a Miss Quin, the daughter of an old and wealthy English family. Mrs. Pace's family history reveals that her uncle, the Earl of Dunraven of England and Ireland, was instrumental in securing the appointment of Master of the Ports of Halifax for her Father, a position which he held until death. Of her

marriage to George Pace in 1859, there were seven children, of whom two died at a very young age; Anne and Louis. Of the other five, Monsignor Edward Pace was the oldest. Four lived a long life, with one sister Elizabeth, still residing in Washington, D. C. George Lee, at the age of 33, died in a train accident.

Her two sisters had come to Florida from Nova Scotia. Mrs. T. B. Hoyte, called 'Auntie Hoyte' by the family, was the widow of a Mr. R. Dillon, one of the witnesses to the deed for the property on which the Church in Middleburg was built. Her other sister, Mary, was twice the Postmistress of Starke, in 1866, and then again in 1870. She made her home with the Paces and together with the Reverend Edmund Aubril, who baptized Edward, was one of Monsignor's godparents.

Her obituary, which appeared in the old Jacksonville newspaper, the Metropolis, on August 20, 1900 depicts her married life as being most happy. It further describes her as being a person with a bright temperament, and a clear, vigorous mind, lovable in disposition and most kind and gentle in manner. Referring to her deep Catholic Faith, the description goes on to say, "she had strong religious inclinations, being a devout member of the Catholic Church, and her whole life was marked with goodness and love of God." Margaret Kelly Pace was buried, as was her husband two years later, in the Old City Cemetery of Jacksonville.

## BROTHERS AND SISTERS

GEORGE LEE PACE was the second son of George and Margaret Pace. He was born July 6, 1865. He was the only one of the Pace children to marry, and was the father of two girls, Anna Lee, and Mar-



guerite. Both nieces were students of Doctor Pace at Catholic University. Marguerite, now Mrs. Arthur A. Corcoran, who resides in Jacksonville, is an honored guest at the Anniversary Mass and Dedication of the plaque. To her, we are sincerely grateful and deeply indebted for the wealth of personal memories she has provided us, to make our Commemorative Booklet a fitting tribute to her uncle. George Lee Pace met a tragic death, when, trying to retrieve his hat, he fell from a train, sustaining a head injury which caused his untimely death at the age of 33.

ANNIE PACE was born on February 6, 1868, the third of the Pace children. However, she was destined to live only shortly, having died at the age of ten, December 21, 1878. Like her mother and father, she too, is buried in Jacksonville.

MARY STELLA PACE was born when Monsignor Pace was eight years old. She moved to Washington in 1900 and lived there until her death in 1938, only three months prior to the death of her brother, Monsignor Pace. The funeral services were held at Providence Hospital, where Monsignor Pace had been confined for sometime, so that he would be able to attend. Her death was a great blow to him, and seemed to affect him deeply. His friends from the University came forward in his grief to be at his side. The six pallbearers were professors from the University. His close friend, the Right Reverend Maurice. Sheehy, celebrated the Requiem Mass, with another life-long and famous friend, Father Ignatius Smith, O. P., con-

ducting the graveside services.

LOUIS F. PACE, like his sister Annie, was to live only a short time here on earth. Born on May 3, 1870, he was baptized at Immaculate Conception Church on June 5, 1870 as reflected in the the Parish records. He died at the age of eight and was buried, with his sister in Jacksonville.

CHARLES FRANCIS PACE was to become one day a Financial Clerk of the United States Senate. Like Mary, he had moved to Washington and made his home there, having previously worked at the Bradford Bank for a time, as well as in Orlando. Monsignor Pace was 11 years old at the time of his birth. Charles was baptized also at the Immaculate Conception Church and the date is recorded in the Parish register as November 24, 1872, a month and three days after his birth.

ELIZABETH CATHERINE PACE the youngest of the Pace family, still resides in Washington, D. C. She was one of the first Catholic girls from the North Florida area to attend St. Joseph's Academy, at St. Augustine, Florida, and is well remembered by the Sisters there. Although, due to recent illness, Miss Pace is unable to attend these rites honoring her brother, Monsignor Pace, she is also an honored guest, and shares in our prayers and our appreciation on this day. To her, also, we are grateful for her approval of our efforts in honor of Monsignor Pace, and indebted to her for her thoughts which have helped us personalize these memories of her illustrious brother.

## ACKNOWLEDGEMENTS

- The Most Reverend Fulton J. Sheen, D.D., National Director, Propagation of the Faith.
- Rt. Rev. Msgr. William Barry, P.A., V.F., Pastor St. Patrick's Church, Miami Beach, Fla.
- Rt. Rev. Msgr. James B. Cloonan, Pastor Church of the Assumption, Jacksonville, Florida.
- Rt. Rev. Msgr. Joseph B. McAllister, Vice Rector, Catholic University of America, Washington, D. C.
- Rt. Rev. Msgr. John J. McClafferty, Assistant to the Rector for University Development Catholic University of America.
- Rt. Rev. Msgr. John K. Ryan, Dean, School of Philosophy, Catholic University of America.
- Rt. Rev. Msgr. Maurice S. Sheehy, P.A., V.F., Ph.D., Pastor Immaculate Conception Church, Cedar Rapids, Iowa.
- Rev. Father Leo A. Foley, Sec'y., American Catholic Philosophical Association, Washington, D. C.
- Rev. Father John Joseph Gallagher, Editor, The Catholic Review, Baltimore, Maryland.
- Rev. Father Michael V. Gannon, Mission of Nombre de Dios, St. Augustine, Florida.
- Rev. Father John F. Linn, S.S., President, St. Charles College, Catonsville, Maryland.
- Rev. Father Patrick J. O'Carroll, Bishop Moore High School, Orlando, Florida.
- Rev. Father Neil A. Sager, The Chancery, Diocese of St. Augustine, St. Augustine, Florida.
- Rev. Sister Regina, S.S.J., All Saints Home, Jacksonville, Florida.
- Mrs. A. A. Corcoran, Niece to Monsignor Pace, Jacksonville, Florida.
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- R. E. Upton, Jr., B.S.Ed., M.S.Ed., Education Director, Florida State Prison, Raiford, Florida.
- Eugene P. Willging, Director of the Library, Catholic University of America, Washington, D. C.
- 'The Right Pace' Group of Holy Name Men, Raiford, Florida.



# THE PRIESTS OF STARKE

The six Bishops of the Diocese of St. Augustine, have all entered into the history of Edward Pace of Starke. But history will not reveal the number of Priests they have sent into our midst to offer the Sacrifice of the Mass, and administer the Sacraments for the honor and glory of Almighty God, and the salvation of souls.

Just as the labor of the early Missionaries of our Diocese has produced a humble and learned Priest, of whom this City, State and Diocese are so justly proud, we pray that the work of the more recent Missionaries of Starke, listed below, might be sprinkled with God's Divine grace, and produce future Priests like to Monsignor Pace, as he became like to Christ.

## THE REVEREND FATHERS

Thomas J. Murphy	June 1941 to May 1943
Michael J. Fogarty	June 1943 to May 1945
Raymond M. Amiro	May 1945 to Sept. 1945
John O'Dowd	Oct. 1945 to Dec. 1948
Larkin F. Connolly	Jan. 1949 to Sept. 1949
R. T. Rastatter	Oct. 1949 to Nov. 1950
William H. Neuhaus	Feb. 1951 to May 1951
Francis T. Dunleavy	July 1951 to Sept. 1951
Richard Lyons	Oct. 1951 to Oct. 1952
Harry F. Turnier	Oct. 1952 to Sept. 1954
Harold F. Jordan	Sept. 1954 to Aug. 1956
John A. Skehan	Aug. 1956 to April 1958
John X. Linnehan	April 1958 to June 1958
Cornelius A. Dougherty	Present Administrator

May Edward, the Priest who 'set the pace' for us in so many fields of endeavor during his lifetime, now rest 'in pace', for all eternity!



**St. Edward**



**Starke Church**









